

The MISSIONARY HELPER

Faith and Works Win

VOL. XXI.

JULY, 1898.

No. 7

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The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

VOL. XXI.

JULY, 1898.

No. 7

THESE words are written in June at Ocean Park, near a sea-facing window. The surf beats upon the beach and the rain upon the roof. We well know how fresh and fragrant are the pines, heavy with moisture, at the other end of the avenue. The Temple is shuttered and mute, and only a few of the cottages look more than half awake; but the Park has its lovers in these early days and when the season is late. To a few of us there is no desolation in deserted streets which lead from the ocean to the grove, with their varied voices, and when the stars are out there are wide, wide spaces in which to study them. God speaks the "Peace be still" to overworked body and overwrought brain. It is good to rest and to be alive. Yet we love our fellow men and the midsummer days with the thronged avenues, cottages open to the sun, the Temple gay with bunting, flags, and flowers, echoing with music and helpful with varying services. Such days will soon be here, and we shall welcome the oldtime friends and new from many states and the guests from across the border. Our work is to one end, if carried on under different names. The Assembly program is attractive, and recalls the remark of a woman who has no personal interest in the grounds and who has sought education and pleasure in several countries, "I never anywhere received so much for the same amount of money," she said, referring to Ocean Park and its lectures, concerts, and so forth. . . . Note the announcement of the Woman's Convention on fourth page of cover, also the program of the Twenty-fifth Anniversary of the Woman's Missionary Society. . . . Address the editor hereafter at Ocean Park, Me., instead of Dover. . . . Miss Baker, our teacher of domestic science at Harper's Ferry, is at home this summer in a new cottage in the pines. . . . President Mosher and family will be our neighbors on the beach. . . . Many of her friends are looking forward to seeing Mrs. Emeline Burlingame Cheney again after the long time of her enforced retirement due to ill health. . . . Have you had a thank-offering meeting? If better never late, it is still

better late than never, so do not miss this meeting because it was perhaps impossible to have it in May. . . . Several personal letters report an unusually successful and blessed service. The ladies of the Paige St. auxiliary, Lowell, Mass., held a public thank-offering meeting in May, and took a collection of \$38.50. . . . Our August number will contain, among other things, a sketch of the life of Dr. James Phillips and an article on Sunday-school work in India. . . . We welcome a new contributor this month, Mrs. Jones of Springville, N. Y. An interesting article on junior work, by Mrs. Jackson of Poland, N. Y., will soon appear. . . . Among exchanges which we prize because they represent workers so closely allied to us, and those who support missionaries in the same field, are the *Religious Intelligencer* and the *Church Advocate*. Mrs. G. A. Hartley of St. John, N. B., in a recent article in the former paper, writes, "I hope the time is not far distant where our *Intelligencer* and the MISSIONARY HELPER will be found lying side by side in every Free Baptist home in our province," to which we heartily say "Amen." . . . A successful HELPER agent in a New Hampshire city writes in reply to the request that she will tell her methods of work for the assistance of other agents, "I sent to Mrs. Andrews for sample copies of the HELPER. She sent me twelve. I put some of my own with them, marking interesting articles, and in most cases loaned two numbers. Eight out of twelve ladies to whom I loaned them subscribed, and I hope to get others. We have fifty-six paid subscribers in our church now and I must have sixty surely. I have no plan except persistent work. I think they sometimes subscribe to get rid of me. You know I can interest them in 'Treasurer's Notes' every time. They have been a great help to me. I tell our people that they alone are worth the price of the magazine. There are a few on my list who are 'not interested in foreign missions,' and the Harper's Ferry number was just what I needed for them. It pays to lend marked copies. People are more liable to read them. One lady said, 'My little HELPER has come and I enjoy it so much. Thank you for asking me to subscribe.'" Mrs. Jennie Greenleaf, the agent for Maine, writes, "I am getting on very well. Forty subscribers here. Have written to many churches and hope it will bring the desired result. I know that people are more interested." . . . The HELPER sends loving greetings to dear "Ma Phillips," who has passed her eightieth birthday, her daughter informs us. . . . One of our new exchanges is *Brightside*, the organ of the American Boys' League, published at Denver, Colorado. The League is doing a grand work, and the paper that represents it is especially attractive to lovers of the boys who have not been "mothered." The *Brightside* school must indeed bring real sunshine into their lives. We pray that the workers and the work, and especially the boys, may be richly blessed.

OUR MISSIONARIES.

VII.

MISS ELLA M. BUTTS.

BY MRS. A. C. HAVES.

WHEN asked for a sketch of Miss Butts for the MISSIONARY HELPER, I wrote to several friends who have known her well, each in some part of her active life outside my personal observation, asking for their estimate of her character and work. As the responses to this request would more than fill the space allotted to this sketch, it must give but a passing glimpse of our friend's career previous to her New Hampton days, referring the reader for particulars of her childhood to the "Free Baptist Cyclopædia."

Miss Butts shall be introduced here, therefore, as I first knew her—a school girl in Lewiston in her early teens, full of life, open-eyed, alert to do perfectly whatever she undertook. Second to no one through her entire high-school course, in a class of uncommon excellence, she graduated valedictorian. It was at this time that she gave her allegiance to Christ and united with the Main Street Free Baptist church.



MISS ELLA M. BUTTS.

After graduating from the high school, Miss Butts taught three years, chiefly in the public schools of Lewiston, resigning because of a determination to seek for herself further culture and fitness for teaching in a higher position, having already declined an invitation to such a position because her fitness for it fell so far below her own ideal. In the summer of '73 she sailed with the family of Prof. Hayes, in which her home had been for several years, for Europe. On arriving in the old university town of Halle she sought apartments in a German family of lady teachers, separating herself from English-speaking friends, and with her habitual diligence and critical accuracy in acquiring knowledge devoted

herself unceasingly to the one object then in view ; namely, learning the German language and something of its literature.

Leaving Germany after a year thus spent she sought and found a like opportunity for the study of French, having "taken" it already after the fashion of high-school scholars. A part of this year she was in a French boarding-school defraying her expenses by teaching English, but for the larger part was a private pupil at the beautiful Christian home of a highly educated French lady who had been before her marriage principal of a young ladies' boarding school.

A casual observer might think Miss Butts was exceptionally favored, that there were opened to her rare opportunities ; and to some girl reader of the *HELPER*, who longs for a better education but has to depend on herself, it may be an encouragement and incentive to know these opportunities did not come unsought, that they were the outcome of a definite purpose to be fitted to do something worthy, and to do it well. They came by well-considered arrangement and prayerful while self-reliant exertion ; so that, while Heaven helps those who help themselves, Miss Butts may be said to have made her opportunities ; for example, she opened the way to study in Europe, obtaining insurance on her life with the money earned in teaching, and pledging this as security was able to raise the means safely to defray the expense of two years' residence abroad.

Immediately on her return from Europe Miss Butts was called to teach French and German at New Hampton Institution. Here she remained eleven years, the last three as lady principal. How acceptably to her employers may be judged from the words of the head of that institution, Prof. Meservey, who, speaking of her at New Hampton, says, "She was a thorough, faithful, helpful, painstaking, persevering, unselfish, enthusiastic, conscientious teacher. Her influence was always womanly and Christian. She was thoroughly loyal to the school, the denomination, and the Saviour. We were very sorry to accept her resignation, but concluded that she had a higher call."

In what estimation Miss Butts was held by the students is finely told by Miss Swain, a teacher at Lakeport, N. H., in a letter too long for insertion at this point, but which may well stand at the close of this sketch.

The "higher call" was to leave a place which many a woman would well and gladly fill, and go where so very few are willing to go, and where the need of Christian workers is so great. In her decision to go to India she had the cordial approval of her father, Rev. E. H. Butts, who had long been much interested in missions, and was now glad he had a daughter ready to give herself to this service.

Of Miss Butts as a missionary in India Dr. Bachele writes, "Her scholarship was of a superior order and she early acquired a critical knowledge of the

native language. She had charge of the wives of the married Bible-school students, whose education she conducted personally and without assistance. She had charge of the ragged schools in and around Midnapore, and had to visit these frequently and look after all their interests, and in their superintendence often took a long journey into the country quite alone and living with the native Christians. She had the remarkable faculty for adapting herself to the condition of the poorest."

Mrs. Bachelor says, "Miss Butts was full of enthusiasm in the work, all the work, and all kinds of work—truly a good Samaritan to the poorest, the most suffering, with no regard to their worthiness or prospect of future goodness. She grasped the present need and did her utmost to relieve and help. She never spared herself. With her refinement and culture, her sound mind in a sound body—destitute, as she herself says, of nervous sensibility—has carried her through trying and sometimes revolting ministrations which would have completely upset any ordinary person. Truly did the native pastor of the Midnapore church remark when she came away, 'She has made herself weak and poor for us.'"

Miss Butts is now on furlough in this county. Her more than ten years' residence in India has changed her very little. She is the same sweet and hearty Christian, with the same strong, distinct, satisfying individuality; kind and appreciative and enthusiastic, but the farthest removed from sentimentality; remarkably energetic, clear-headed, practical, cool and steady of nerve, capable of a great variety of service. None of the good things said of her at all surprise one who has known her long and intimately; they are what would be expected.

Something of the warmth of greeting she receives on her native shores may be inferred from the following beautiful tribute:

LAKEPORT, N. H., Feb. 24, 1898.

MY DEAR MRS. HAYES:—

In compliance with your request for a view of Miss Butts from a student's standpoint, I take pleasure in attempting to give a little idea of what her life and work at New Hampton meant to those who were brought under her influence. I shall, however, put aside personal feeling as far as possible, and try to give a picture which will be recognized by every New Hamptonite of those years.

In her classes she was generally very pleasant, but yet a firm disciplinarian. There was never any nervous scolding over misdemeanors, but somehow most of us did not care to run the risk of a second personal reproof. For her thoroughness many of us have in later years had occasion to be grateful. I never teach algebra without thinking of the morning she tried to have the class of which I was a member explain the greatest common divisor. We had been floundering about for half an hour in such a way as to reveal each moment greater depths of ignorance, when all at once she turned, and, flourishing a crayon with the energetic gesture so well remembered by every New Hampton student of her day, exclaimed, "If I had had you when you studied arithmetic, I believe you would have known something about this!" Then she began at the very beginning, and led us on step by step, with her clear, concise explanation of every point, until the whole subject was illumined as by a flash of electricity. And so it was always—she knew before we did just where the

difficulty lay, and every occasion for intellectual stumbling was promptly removed, so that dull indeed must have been the student who could not grasp a subject after studying it with her.

Her boundless energy and enthusiasm, too, were a constant inspiration; and when working with her we had the feeling that just that recitation was the most important thing in all the world at just that time. However dead a subject might have seemed before, when she touched it there was a shaking of the dry bones, and it came forth a living, breathing thing. Who that studied German with her can ever forget with what a world of meaning the poems were fraught as they fell from her lips? or how quickly a few graphic sentences could transport us over seas when she would take a morning to tell us of her travels?

But, after all, it is not these things that many of the girls remember best, but the little half-hour prayer meeting in "No. 5," which she sometimes led; the quiet gathering in her room on an occasional Sunday afternoon for the study of some noble life devoted to the uplifting of humanity; and the word of friendly help and counsel which was never withheld when she saw how we might learn more of the Master or do better work for him. Even now I can hear her earnest tones repeating, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty," and we felt that she knew whereof she spoke; and again, "When He shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as He is pure." Ah! the light upon her face and the hope, the courage, the determination in her voice as she would read these words, meant more to us than any sermon that could have been preached from the text.

Yet, notwithstanding the real heart-homage we paid her, there were sometimes incidents to remind us that she was human, and many were the laughs occasioned by some fit of absent-mindedness, a too vigorous shaking-up of the obstinate old box stove in "No. 2," or the concoction of some previously unheard-of mixture to cure a cold or kindred ailment for some afflicted student. But the laugh was never one of derision, and we loved her all the better for not always dwelling too far above the plane of ordinary mortals. One thing, moreover, has always seemed somewhat wonderful to me, and that is the fact that amid all the discussions into which pupils so naturally enter with regard to their teachers, and amid all the misunderstandings so likely to arise, I never heard a student speak of her as if distrustful of her motives. She did nothing for effect, she never sought personal popularity, and no teacher ever had more fully the genuine respect and esteem of her pupils, for we knew that every act was an expression of herself—a strong, noble, straightforward, true-hearted woman.

A large proportion of my class ('87) for one reason and another did not do their school work in consecutive terms, and being therefore connected with the institution for a longer time than is usual, were better acquainted with her than were some of the younger students, so it was but natural that we should feel our bereavement keenly; yet the whole school shared with us the feeling of personal loss when it was definitely known that she had resigned her position to go to India. One boy, who had perhaps caused her more trouble than any score of others then in school, when asked to join in a contribution which the students were voluntarily making to defray some expense, replied, "No! I won't give one cent to help Miss Butts away; but I would give a good deal to have her stay!"

Yet when she was with us I do not think she realized at all the hold she had upon our lives; and most of us, being of the old New England type, never dared express our deeper feelings. Discouraging hours sometimes came to her—as they come to all who cherish high ideals—and doubtless we might have made her pathway much pleasanter if only we had told her a little of what she was to us; so I thank you even at this late date for the opportunity of paying this slight public tribute to one to whom New Hampton owes so much.

I should like to close by telling of the little prayer-meeting held with the girls of '87 on the Sunday afternoon before she left American shores, when our hearts were full because we realized that it was the last time most of us would hear her voice pleading in our behalf; but the memories of that hour are too sacred to record even here. And indeed the best things, the things that have touched us most deeply, can never be put into words. Suffice it to say that to many a New Hampton student life has greater breadth and height and depth because of our acquaintance with Miss Butts; and that many a heart is more loyal to the truth, and many a hand more unswervingly pledged to the Master's service because her life touched ours.

Sincerely yours,

EDITH L. SWAIN.

THE UNBELIEVER.

BY ANNIE M. L. HAWES.

Do you suppose there in that desert place,
About the Saviour's feet,
The people, looking in his wondrous face,
Forgot their wine and meat?

And, listening, took and ate without a thought
The bit of fish and bread
The little lad from out his store had brought,
And so were filled and fed?

Or was there even there some haughty guest,
Who, still unsatisfied,
Made murmur at the food the Christ had blessed,
And thus his Lord denied?

Nor heard the word of love divine
Roll the long centuries down,
But, eager in pursuit of bread and wine,
Went back to the dark town.

He in the street upon a future day,
I think had held it loss
Had he not scoffed when Jesus passed that way,
Fainting beneath his cross.

ALEXANDER DUFF—INDIA'S EDUCATOR.

BY ANNA R. JONES.

ALEXANDER DUFF was born near the village of Moulin, Scotland, April 25, 1806. The home influences thrown around his early years were such as helped to foster and develop all that was noblest and best in his nature. His father was a man of earnest piety, deeply interested in the welfare of his fellowmen in heathen lands, and to his father's influence Mr. Duff always traced the "early bias of his own mind toward holy things."

At the age of fifteen he entered St. Andrews University, where he became the intimate friend of Dr. Chalmers. That great man's soul was on fire with missionary zeal, and with such eloquence and power did he plead the cause of the heathen that a great wave of missionary enthusiasm swept over the university. Several of the students offered themselves for work in foreign fields, while others, among whom was Mr. Duff, organized a mission society in 1824-25. These young men spent their leisure time in conducting Sunday schools, prayer meetings, and classes for Bible study in the destitute portions of the surrounding country.

The churches up of Scotland had not up to this time undertaken any work for the heathen. When a mission to India was decided upon, young Duff was

selected for the first missionary. His natural diffidence and self-distrust led him at first to reject the proposal, but upon the death of his intimate friend and college classmate, John Urquhart, who was preparing to go as a missionary to India, Mr. Duff decided to fill the place thus made vacant and take up the work so suddenly laid down.

He at once threw all the energies of his ardent nature into the work to which he had consecrated his life, and his zeal never knew any abatement, but continued with increasing fervency to his latest hour.

Just previous to his ordination Mr. Duff had married Miss Anne Scott Drysdale of Edinburgh, and in October, 1829, Mr. and Mrs. Duff set sail from London, in the East Indiaman, *Lady Holland*, for Calcutta. The voyage was one which might well have disheartened even so courageous a man as Alexander Duff. Winds and waves seemed to conspire against him. Twice he was shipwrecked, and more than eight months of untold danger and hardship elapsed before he reached the scene of what was to be his future labor and victory in the cause of his Master. But of the splendid equipment for the prosecution of his work with which he had left Scotland nothing remained but a Bible and psalm-book. All his valuable library, plans of operation, and papers had been lost in the first shipwreck while rounding the cape of Good Hope.

But even these disasters were not without their compensation, for such miraculous deliverances offered convincing proof to the Hindu mind that the man so delivered was a messenger under the protection of the gods, and they dared not scorn his message.

Upon his arrival in India he found in the prosecution of the work he came to do he would have to contend with many obstacles, which would require an unlimited amount of tact, patience, and perseverance. The ignorance and superstition of heathenism, the opposition of missionaries already on the field, and the indifference of the English government were some of the problems which presented themselves, a solution to which must be found. The plan of the home board had been "not to open a school in Calcutta, but in some neighboring town." Mr. Duff soon discovered reasons which led him to differ with this plan, and after consulting the venerable Dr. Carey, who heartily approved his methods, he decided notwithstanding the prohibitions of the home board to open a school in Calcutta.

Serious hindrances now confronted him. Owing to caste prejudice considerable difficulty was encountered in securing a suitable building in which to open his school. The studies of the school were to be accompanied with the daily reading and exposition of the scriptures, and the Bible was an object of loathing to the Hindus. However, through the kindly assistance of that noble

Hindu, Rammohun Roy, who had considerable influence over the natives, and who was in hearty sympathy with the work and plans of Mr. Duff, both these difficulties were overcome.

The school opened with five pupils, which in three years increased to one hundred and fifty, and ultimately became the largest school of its kind in India. His integrity, faithfulness, and zeal won the respect and confidence of the native population, and these in connection with his remarkable gifts and talents favorably impressed the British official and English residents, who came, though slowly, to recognize the value of his work; some of whom became his stanch friends and sympathized and aided him in all his efforts.

One of the triumphs in which Mr. Duff was acknowledged as having a large share was the establishment of the law whereby the English language and English literature were introduced into all the colleges under British control and the abolishment of caste distinctions, thus admitting freely all classes of scholars.

In addition to his work in the school, Mr. Duff soon after his arrival in Calcutta assumed the pastorate of St. Andrews church, and also delivered many lectures to large and attentive audiences of high-caste Hindus, the result of which eternity alone will reveal.

After five years of unceasing labor his health failed and he was obliged to return to Scotland to recuperate. Here, however, he was not idle; he labored with untiring zeal among the churches of England and Scotland, which were sadly in need of enlightenment in the cause of missions, striving by every possible means to awaken in them a spirit of devotion and self-sacrifice to the cause which lay so near his own heart.

It was not until 1839 that his health permitted him to resume his labors in India. The work had been ably carried forward by his assistants during his absence, and he found a flourishing school of several hundred pupils well advanced in all the English branches. This was to him a cause for great joy and thankfulness.

When the disruption of the church of Scotland occurred in 1843, Dr. Duff avowed his adherence to the Free church, and to avoid useless controversy at once vacated his college, with all its valuable apparatus, library, etc. A new college was soon erected, donations from all parts of the world pouring in upon him for that purpose. Through the generosity of a friend he was enabled to open a branch school at Bansberia, which became a source of great blessing to the interior districts.

In 1851 Dr. Duff again returned to Scotland for rest, and once more entered upon a campaign for a revival of the missionary spirit among the churches. He presented the cause with such eloquence and power that Scotland and England

were stirred into a flame of missionary zeal, and money for the work poured in from all sections of the country.

In 1854 he visited America, returning once more to India in 1855, but was obliged by failing health to finally relinquish his work in 1863.

Of his labors in India it has been written, "To the very last day he continued active in all good works for rich and poor, educated and ignorant, Christian and non-Christian; he did not cease to sacrifice himself, and always in the character of the Christian missionary, who, because he would sanctify all truth, feared none. No mission can show so many converts or nearly so many native missionaries as the India mission of Dr. Duff, who was ever ready to abase himself while magnifying his office and defending his methods."

He died Feb. 12, 1878, but the work he accomplished for India's millions will continue to live on and bear fruit with increased abundance to the end of time.

Springville, N. Y.

TO BE REMEMBERED ABOUT INDIA.

THAT India has been occupied with always increasing territory by Great Britain since the first charter of the East Indian Company in 1600.

That India has 688 native sovereignties.

That Queen Victoria became Empress of India in 1858, and that she delegates her rulership to 1500 English gentlemen, 1000 civilians, and 500 officers, who constitute the imperial service.

That the story of modern India begins with suppression of the mutiny in 1857.

That the population of India is 287,000,000, of which 140,000,000 are women, and of these women 22,700,000 are widows.

That in India no less than 81 distinct languages exist, of which the Hindu language is spoken by 85,000,000.

That in the religions of India the Brahmans are represented by 200,000,000, the Mohammedans by 50,000,000, the Buddhists by 7,000,000, the Christians by 2,500,000, the Parsees by 100,000.

That the sacred books of the Brahmans are the Vedas; of the Mohammedans, the Koran; of the Buddhists, the Tripitake; of the Christians, the Holy Bible; of the Parsees, the Zend-Avesta.

That the great Indian epics are the Ramayana and the Mahabharata.

That in 1897, 200 native newspapers were published in India.

That English education was introduced into India by Mr. Charles Grant of East India Company in 1797, and the first grant made by the English Parliament was in 1813.

That there are 300,000 pupils in mission evangelical schools.

That the occupation of the people of India is land culture, 86 per cent of the people being engaged as farmers, whose average income is \$32 a year.

That the British army in India numbers 238,000 troops, of which 165,000 are natives.

That Indian art expresses itself in architecture and is remarkable for showing no reverence for man.

That about \$1,000,000 are contributed annually by American missionary societies for the evangelization of India.

That nowhere in the world during the last sixty years have so many changes been made in the condition of a great population as in India.—*Woman's Missionary Friend*.

TWENTY-FIFTH ANNIVERSARY OF F. B. WOMAN'S MISSIONARY SOCIETY.

Saturday, Aug. 20.

Mrs. L. B. CHENEY and Mrs. M. A. Davis presiding.

2.30 P. M., praise service. Singing.

Reminiscences, with five-minute speeches: "Organization," Mrs. Frances Stewart Mosher; "Pioneer Work in Shenandoah Valley," Anne Dudley Bates; "Experiences," as corresponding secretary, Mrs. J. A. Lowell; in the west, Mrs. Thera B. True; as western field agent, Miss Lizzie Moody.

Poem, Mrs. V. G. Ramsey. Society song.

Five-minute speeches: "Our Literature," Mrs. Alice M. Metcalf; "Our Children," Mrs. Ethel H. Roberts. Song by children in charge of Misses Aagerson. "Observation of Our Work at Storer," Prof. E. E. Osgood; "Our Silver Years," Miss L. A. DeMeritte. Silver offering. Quartet.

It is earnestly hoped that a large number of our workers will attend this anniversary exercise.

L. A. D.

A CALL TO PRAYER.

WHEREAS at the next session of our General Conference the question of uniting the Woman's Missionary Society with General Conference on the basis known as the "unification plan" is to be discussed and voted upon; therefore,

Resolved, That all our women who are interested in the success of the W. M. S. and the denomination are herein requested to pray at home and in their auxiliary meetings that this question may be settled in accordance with God's will; and that any movement that is not in harmony with his purpose may have his hand laid upon it and be brought to naught.

MARY PERKINS DAVIS,	} <i>Ex. Com. F. B. W. M. S.</i>
ALICE M. METCALF,	
SARAH C. G. AVERY,	
LAURA A. DEMERITTE,	



from the field.

LETTER FROM MISS SCOTT.

BALASORE, April 6, 1898.

DEAR READERS OF THE HELPER :—

I want to tell you a little about the quarterly meeting at Metrapore the other week. Most of you know that Metrapore lies at the foot of the Neilgeri Hills, nine miles west of Balasore. In a cold country the background of hills would not only improve the scenery but would be a decided shelter to the village, but in this hot country they only increase the heat, which does not add to one's comfort these days, for, although we had an unusually long cold season this year, the heat seems all the greater now that it has come.

There was a fairly good gathering of delegates at the meetings, and the Metrapore Christian community turned out well. Mr. Hamlen, Mr. Rae, and the preachers from Balasore and the other stations gave earnest addresses, full of good instruction, which were listened to with marked attention.

On sabbath afternoon young and old met together to study the lesson, and

I noticed that the children gave ready and intelligent answers to questions, and when repeating their texts they always told where the text was to be found ; a practice that is sure to be useful to them in after years.

A very suitable building either for church or school has been lately erected at Metrapore, the Rajah of Neilgeri supplying the wood and bamboos for the building ; fulfilling the words of scripture, it may be unwittingly on his part, "The kings of the earth shall bring presents unto him." The Christian community helped a good deal with their own time and money, and now they speak of trying to support a pastor for themselves. One could not help being struck with the appearance of prosperity in most of the houses, quite an advance on what I saw four years ago. Some of the women and girls wore silk saris, while not a few of the men were as smartly dressed.

Right in front of the church is a Santal village, with dirty women and children about the doors of their as dirty, tumble-down houses, presenting a striking contrast to the clean, well-kept houses of the Christian community ; sufficient, I should say, to convince believers and unbelievers alike that Christianity has an uplifting power, although one hears so often nowadays that the religion of each country is best for the people of that country. On my way out this time I heard that theory propounded frequently by fellow passengers bearing the Christian name. How little sympathy such people can have with Him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

J. J. SCOTT.

A MUTE APPEAL FOR INDIA'S WOMEN.

SOME of us will work more enthusiastically and pray more intelligently if we study this mute appeal.

Number of women in the world	750,000,000
Number of women in India	150,000,000
Number of girls in India who are 14 years of age or under	55,000,000
Number of women in India confined to zenanas	40,000,000
Number of women in India who are widows	24,000,000
Number of women in India who are nominal Christians	1,250,000
Number of women in India who are able to read	1,000,000
Number of women in India to each foreign lady missionary	150,000
Number of girls in India who are in sabbath schools	125,000
Number of girls in India who are widows under 9 years of age	75,000
Number of women in India who are lady foreign missionaries	1,000
Number of years since modern missions began in earnest to preach Christ in India . . .	104
Number of centuries since Christ commanded that the gospel should be preached in India	19
Number of women in India who pass into eternity every six seconds	1

—R. Burgess, Sec. India S. S. Union, in *The White Ribbon for Asia*.

"God's causes in this world should have the right of way."

TREASURER'S NOTES.

It is too early to be able to announce any exact results of the thank-offering, and so these must wait another month. Some have observed it for the first time, and the returns so far as received are about the same as last year. Certainly we shall have something to be very grateful for if amid these stirring times nationally our people do not forget the world's need.

One lady sends as an offering \$10, and says, "I hope the offering will be large this month"; another T. O. comes from our corresponding secretary for so many years; another writes, "I have many causes for thanksgiving, and one was that when I fell on the ice this spring I did not cripple myself for life."

I have just returned from the New Durham Q. M., speaking yesterday at our mother church on the silver years of the Woman's Missionary Society. I enjoyed the afternoon, and I had "great liberty" in emphasizing the fact that the W. M. S. is helping to develop the individuality of woman in work. Quite a number of gentlemen spoke afterwards of what I said, in a way to indicate that they appreciated my position.

My recent observations impress me with the fact that if our auxiliaries do not replenish with new, young life they will lessen in numbers, if they do not finally become extinct. Dear sisters, invite, urge young women to become members of your society, and not only this but give them places of responsibility.

LAURA A. DEMERITTE, *Treas.*

If spring came but once in a century instead of once a year, or burst forth with the sound of an earthquake and not in silence, what wonder and expectation there would be in all hearts to behold the miraculous change! But now the silent succession suggests nothing but necessity. To most men only the cessation of the miracle would be miraculous, and the perpetual exercise of God's power seems less wonderful than its withdrawal would be.—*Henry W. Longfellow.*

A HOLY life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles or battles, nor one great, heroic act of mighty martyrdom, make up the true Christian life. The little, constant sunbeam, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not the "waters of the river great and many" rushing down in noisy torrents, are the symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions, and imprudences, little foibles, little indulgences of the flesh—the avoidance of such little things as these goes far to make up at least the negative of a holy life.—*Bonar.*

Helps for Monthly Meetings.

TOPICS FOR 1898.

June—Alexander Mackay, Uganda's Engineer.
July—Review of Twenty-five Years (F. B. W. M. S.).
August—Alexander Duff, India's Educator
September—James L. Phillips and S. S. Work in India.
October—Kenneth Mackenzie, China's Physician.
November—City Missions in America.
December—Missions and Temperance.

AUGUST.—ALEXANDER DUFF, INDIA'S EDUCATOR

SUGGESTIVE PROGRAM.

PREVIOUSLY write on blackboard "A Mute Appeal for India's Women" (see "From the Field").

Singing. A word of prayer for God's blessing upon the meeting.

Bible reading, "Influence":

Why to get it, how to get it, how to use it. Deut. 20 : 1-9 ; Matt. 5 : 13-16.

Influence of kindness. Acts 9 : 36-42.

Influence of weakness. Gen. 3 : 1-6.

Influence of cowards. Deut. 20 : 1-8.

Influence of courage. Acts 27 : 27-36.

Influence of holiness. Exod. 32 : 25-35.

Influence after death. Heb. 11 : 1-7.

—*The Church Advocate.*

Very brief summary of mission work in India previous to that of Dr. Duff.

Some fact worth remembering about India, by each member.

Different periods in the life of Duff, by different members.

Sketch of life and work of Miss Ella M. Butts.

Prayer for our own India field and workers ; for reinforcements.

Closing hymn.

LORD ERSKINE was distinguished through life for independence of principle, for his scrupulous adherence to truth. He once explained the rules of his conduct, which ought to be graven deeply on every heart. He said, "It was a first command and counsel of my earliest youth always to do what my conscience told me to be a duty, and to leave the consequence to God. I shall carry with me the memory, and, I trust, the practice of this paternal lesson to the grave. I have hitherto followed it, and have no reason to complain that my obedience to it has been a temporal sacrifice. I have found it, on the contrary, the road to prosperity and wealth ; and I shall point out the same path to my children for their pursuit."—*Ex.*

Practical Christian Living.

Practical Christian living is "to condense and crystallize into the uses of daily life the teachings of Christ."



THOUGHTS FOR JULY.

The whole earth is full of His glory.—ISA. 6: 3.

Never lose an opportunity of seeing anything beautiful; . . . welcome it in every fair face, every fair sky, every fair flower, and thank Him for it who is the fountain of all loveliness, and drink it simply and earnestly with all your eyes; it is a charmed draught, a cup of blessing.—*Kingsley.*

For the earth and all its beauty,
The sky and all its light,
For the dim and soothing shadows
That rest the dazzled sight,
For unfading fields and prairies
Where sense in vain has trod,
For thy world's exhaustless beauty,
I thank thee, O my God!

—*Lucy Larcom.*



THE SQUIRE'S OPINION.

WHEN Jotham Harris at the marriage altar declared to the meek little woman at his side, "With all my worldly goods I thee endow," he must have included his opinions among his worldly possessions, for he endowed her with these so effectually that she never had any of her own. Jotham's opinions were the only kind used in the house. She once explained to an acquaintance that no one could ever convince Jotham by argument, because he was so thoroughly convinced to begin with that he never would listen to any arguments on the other side. But the remark was merely the statement of a doctrine, and not the result of experiment. She had never argued. The only time she failed to yield to his views was in her last illness, when he thought—for he really loved her—that she ought to recover. Then she seemed unable to bring her acquiescence to a practical basis, and died with a look of wonder in her blue eyes that she should be doing it when he didn't want her to.

Yet Jotham Harris was never intentionally a tyrannical man. He had kindly impulses, a warm heart—when approached from the right side—and was as nearly just as his strong prejudices would allow. His fellow men liked him, quarreled with him, went to him in need, berated his obstinacy, and elected him justice of the peace—that being an office where, if he would not listen to argument, a change of venue was possible. Perhaps the reign of the gentle little woman who was content with ready-made views had not been the best for his

development. At any rate, there was a complete change of dynasty when Mrs. Maria Alden became Mrs. Harris. She had opinions of her own, and had been accustomed to acting upon them for years. Self-reliance and capability were written all over her face, and when she took control of the house that for two years had passed from one slack hand to another, order began at once to evolve from confusion, the tangles straightened as if by magic, and Squire Harris congratulated himself on having a home once more. His satisfaction was good to see, and his wife enjoyed it; but one small household was not enough to exhaust her store of energy, even if her heart and conscience could have been penned within such narrow limits.

She had a healthful feeling of fellowship with the world at large; its needs and its doings interested her, and in the smaller world of her own community she had been a useful member. Active in church and mission work always, she saw no reason to be otherwise now, but it was just along this familiar line that she suddenly discovered a barrier.

"The Squire, he don't believe in missions," volunteered the small maid of the kitchen, with rural freedom of speech, when she found the mistress making plans for the meeting of the "circle." "He says there's 'nough poor right near home 'thout foolin' away money on the heathens and missionaries."

"Does he? Then it's because he hasn't happened to learn much about 'em," replied the mistress, going calmly on with her preparations.

But, despite her outward composure, she was slightly startled. She recalled certain stories of Mr. Harris's peculiarities, which she had heard long before—heard and forgotten as of no moment to herself—but which now assumed a personal significance. For a moment the keen eyes sparkled with unwonted fire; then, as a glance through the window showed the Squire wandering delightedly around his new barn, she laughed comfortably.

"Poor dear soul, that's all he knows about it!" she whispered.

She was resting from her labors and surveying the cozy parlor when he came in and sat down beside her to expatiate once more on the beauties and conveniences of the new barn.

"I had the last load of hay put in the new loft, and when the lower part is all divided off and finished, it will be one of the best in the country," he said. Then his eyes followed hers in their tour of the room. "It all looks nice and pleasant here, Maria. Been house-cleanin' or anything?"

"Only sweepin' and freshenin' up a little for the mission circle. It meets with me to-morrow."

"Meets here? I—why—Maria, do you believe in missions and such stuff?"

"Of course I do."

"Well, I don't, and, more than that, I've no use for 'em. I'm surprised that a sensible woman like you should be taken in that way. What's the use of wastin' on the heathen in foreign countries what is needed by folks at our very doors?"

"They're not all in foreign countries," interposed Mrs. Harris; but he did not hear her, he was too intent on hearing himself.

"I'm ready and willing to help the poor around us; everybody knows that. But I don't believe in missions, and I never will. They know better than to come to me for anything of that sort." The Squire was sitting very stiff and erect in his chair, and piling up his words as if they were fortifications. By the time he had uttered the last sentence he felt sufficiently entrenched to add, "And about this circle, Maria, I'm sorry you didn't know it before, but I really can't countenance havin' it here."

"O well, you needn't. You couldn't anyway, for it's just a woman's society, and you wouldn't be admitted," laughed Mrs. Maria easily. "Your countenance would scare 'em so not a woman would speak a word aloud. Besides, you will not be home to morrow; you know you're goin' to drive over to Ripley."

It was such a remarkable speech to be addressed to him, and under such circumstances, that the Squire for a moment doubted his wife's sanity. He rose from his seat and stared at her, first through his spectacles, and then over them.

"Maria," he said solemnly, "I do not think you understand me. I'm opposed to this thing—opposed to it, and I don't want no—such—meetin' held—in my house."

He felt that his dictum was delivered at last, and delivered effectively, but Mrs. Harris only leaned back in her chair and looked up at him good-naturedly.

"Well, there, Squire, don't get so excited over it. If you don't want no such meetin' in this house, you sha'n't have any here, and that's all there's about it; but you don't need to get so worked up over it and bring on one of your neuralgy headaches. Dear me! if missions worked on me like that, I wouldn't feel I could have much to do with 'em, neither. There! you ought to take better care of your health, and not let things worry you so."

The Squire walked out of doors again. He had asserted his authority and carried his point without any trouble, but he had an uncomfortable feeling that he had been treated like a baby that must be humored to stop its crying—"for fear I'd yell myself into a colic," he muttered disgustedly. He looked back at the house again. How orderly and well managed it was! It did seem as if Maria ought to have a right to ask what company she liked. He almost wished—if it hadn't been for his principles—that he had said nothing. As for Mrs.

Harris, her smile vanished with her husband and she looked troubled. But she had a large stock of practical philosophy and healthful common sense, and it was only a few minutes before she was murmuring to herself in much the same soothing tone that she had used to the Squire :

"There ! 'tisn't anything to fret over. If he has some obstinate streaks, he has no end of good ones, too, and I guess as the Lord looks at us we're none of us clear timber ; we all have our knots. Anyway, 'tain't no use to ride roughshod over folks' prejudices ; that makes trouble, and don't convince anybody. There's always a way 'round."

"The way 'round," in this particular case, however, did not very clearly appear, and she was still puzzling over it in the afternoon when she went out to the barn for possible hens' nests. Then her brow suddenly cleared, and her cheery, bubbling laugh came once more. She forgot the errand that had brought her and sat down in the wide doorway to perfect her plans. It struck her as a particularly good joke that the new barn was built with the money she had brought to the place. "I wouldn't remind him of it for the world, but he'll be sure to remind himself," she thought. When the Squire rode away the next morning, she watched his departure with the pleasantest of farewells, but the moment he was out of sight she went vigorously to work.

The day proved one of disappointment to Squire Jotham. The man whom he wanted to see was out of town, the horse he had talked of buying had been sold the day before, and he seemed to have taken his journey for nothing. He wished his wife were with him, that they might have gone to visit friends in the next town ; but he did not care to go alone, and so turned his horse's head homeward. No one was expecting his return so early, no one noticed his arrival, and, putting up his horse, he walked towards the house by the circuitous route of the new barn, whose back doors stood invitingly open. There was a fair prospect of sloping meadow and distant hills from that doorway, but the Squire forgot his favorite view outward in his surprise at the appearance of the interior. The large room had been swept and made clean, rugs were thrown down here and there, a small table holding a vase of flowers and a few books stood at one side, while a quilt mounted upon frames, with chairs placed suggestively near it, occupied the space in the center.

For a moment the bewildered man gazed about him, utterly unable to comprehend this new departure. Had Maria decided to move into the barn ? Then, like a flash, came the memory of the mission circle, and he understood it all. It was one of the rare periods when he was taken unawares, with no opinion formulated. He did not know what to think of such proceedings, and indeed he had no time to find out what he thought, for the sound of approaching steps

startled him. He did not want to be found there, and yielding to an unreasoning impulse he hastily turned towards the ladder, which chanced to be nearer than the door, and climbed into the loft.

Alas for him! It was the mission circle which was assembling, and his retreat was cut off. He couldn't think of descending among all those women—he wouldn't for anything have Maria know he was there, were his first confused thoughts, and in those few minutes of indecision vanished his last chance of escaping with anything like dignity. "Maybe I can spend the time in a nap," he thought, softly settling back in the hay. But he was never more wide awake in his life. He heard the ladies congratulating his wife on thinking of such a novel, airy place for their gathering—"just the place to put up a quilt," and heard her pleasant answer that she thought it would be a convenient place for quilting and "a nice way to dedicate the new barn before it was used for anything else." He felt a throb of pride in her ingenuity and loyalty, but he was not in the least proud of himself. It was humiliating to be playing the eavesdropper in that fashion. A few verses of scripture were read, a hymn sung, and an earnest, low-voiced prayer followed, only a few words of which reached the unseen listener—a fact for which he was thankful, since it made him feel a little less guilty. Then most of the party took their places at the quilt, while one of the number read aloud.

The subject was "The Mormons," and it was one which the Squire supposed he knew something about, but it gradually dawned upon him that he had known very little if the statements this reader made were correct, and she seemed to have gained them from people on the ground. The ladies, from their comments, were familiar with the situation, but the hearer in the loft grew indignant. Anyway, this was something in our own country, and a matter which concerned everybody, he assured himself by way of accounting for his inconsistency in being interested. But presently he grew so absorbed as to forget that his feelings needed any apology; he even forgot for the time the very peculiar position he was occupying in the "circle," and sat upright that he might not miss a word. The reader was giving the pathetic story told by a dying woman to one of the teachers—the story of a persecuted and blighted girl-bride, of a life so wretched, so sorrowful that she was glad its end had come, only she could not bear to die and leave her little daughter to such a fate as she had known. She begged the teacher to save her child. The mother's anguish, her last pitiful plea, the teacher's promise to take the little girl, though scarcely knowing how to subsist herself on the slender, tardily-paid salary, were graphically told, and the recital fell on a hushed room. But when the narrative ended with the statement of how small a sum would provide for the child, and a question whether some kindly

heart in our Christian land would not furnish it for the Master's sake, the hush was broken by a voice from some undefined quarter, "I will."

"Who was that?" chorused the astonished ladies. But only silence answered them, and after a moment the leader hazarded the explanation that it must have been only some one calling outside.

The Squire was remarkably thoughtful that evening, but the next morning he dropped a ten-dollar bill into his wife's lap. He had been thinking it over, he said, and there might be something to be said in favor of missions that were not off among the heathens. Anyway, he didn't want to be considered stingy, and if there was anyone—any little child, say—to be supported anywhere, he was willing to contribute his share.

Mrs. Harris wisely accepted the gift with quiet thanks and few questions, but she never really knew what had happened until two or three months later, when she was writing a paper for the circle. Her topic was the old, never-answered query, "How to interest the uninterested."

"I can tell you," said the Squire, with a twinkle in his eye. "Just get 'em up in a barn-loft, Maria, and hold a meeting right under 'em when they can't get away. That'll do the business every time."—*Ruth Cady, in The Wellspring.*

A GIRL'S MISSION.

LET girls be as thankful that they are girls as that they are human beings; for they also, according to his own loving plan for them, were created in the image of God. Their real power, the divine dowry of womanhood, is that of receiving and giving inspiration. In this a girl often surpasses her brother; and it is for her to hold firmly and faithfully to her holiest instincts, so that when he lets his standard droop she may through her spiritual strength be a standard bearer for him. Courage and self-reliance are now held to be virtues as womanly as they are manly; for the world has grown wise enough to see that nothing except a life can really help another life. It is strange that it should ever have held any other theory about woman.

God sent her into the world full of power and will to be a helper; and only he knows how much his world needs help. She is here to make this great house of humanity a habitable and beautiful place, without and within—a true home for every one of his children. Nothing can deprive her of her natural instinct to help, of her birthright as a helper.—*Lucy Larcom.*

SURELY this of all times is not the time to disbelieve in foreign missions. Surely he who despairs of the power of the gospel to convert the world to-day, despairs of the noontide just when the sunrise is breaking out of twilight on the earth.—*Phillips Brooks.*

Words from Home Workers.

NEW HAMPSHIRE.—*Franklin Falls.* The W. M. S. connected with this church was organized nearly twelve years ago by Sister Harriett Adams (wife of Rev. D. H. Adams) now in the home land. Some of the time the society has struggled to live, but it still lives and never has done better than the last year, under the leadership of Mrs. C. C. Paige as president. May 8 the thank-offering service was held, and the largest amount of money ever received at any such service was \$17.66. The annual business meeting of the society was held May 9, and the following officers were elected: President, Mrs. A. W. Bradeen; vice-president, Mrs. C. C. Paige; secretary, Mrs. Barbara Gore; treasurer, Mrs. S. J. Colley.

MARY E. RICHARDSON, Sec.

The Woman's Missionary Society of the Free Baptist church in *Laconia* held a thank-offering meeting May 18. The vestry was prettily decorated. A short musical and literary entertainment was well carried out. A collection of over forty dollars was taken. Light refreshments were served, and altogether a very pleasant evening was passed.

COM.

VERMONT.—*Wheelock Q. M., West Derby.* The meeting of the W. M. S. on the evening of June 3 was an enjoyable occasion. The discussion of the subject, "Teaching Children To Be Christians," called out valuable thoughts from the brethren and sisters. The whole evening could have been profitably used in this way. A model thank-offering service awakened a new interest in the minds of some present who had never given this subject much attention, and they said, "We must surely have a thank-offering meeting." The West Derby Juniors enlivened the whole evening by their beautiful singing. Collection, \$7.

St. Johnsbury. Our thank-offering service May 15 was quite a success. The juniors aided the W. M. S. in the exercises, also added their thank offering; voting to send it to Mrs. Smith's orphan girls. Our auxiliary believes in the thank-offering and would recommend it to every church. Our contribution is \$10.

COM.

In Memoriam.*

"Death hath made no breach
In love and sympathy, in hope and trust;
No outward sign or sound our ears can reach;
But there's an inward, spiritual speech
That greets us still, though mortal tongues be dust.
It bids us do the work that they laid down—
Take up the song where they broke off the strain;
So journeying till we reach the heavenly town
Where we laid up our treasures and our crown,
And our lost loved ones will be found again."

Mrs. Matilda Wisner Van Ordan, Casnovia, Mich., Sept. 18, 1897.

Mrs. Mehitable Lombard, Franklin Falls, N. H., April 13, 1898.

* See "Announcement" on page 123 of *HELPER* for April.

LIVING FOR OTHERS.

BY MRS. F. C. CHELLIS.

As I think of that far-off land, the home of the Hindu, where the missionaries are toiling, this subject comes most forcibly to my mind, "Living for others." It is through the labors, the good deeds, the patient toil of faithful ones, and the light and example which comes to us from God's holy word, that we live in "the fairest land beneath the sun." There are those who have toiled and prayed for us as the years have come and gone. We have had "line upon line, precept upon precept," to teach us the way to live. From our earliest recollection we have been surrounded with the pure, uplifting principles of Christianity, the Bible in our homes, and dear ones to admonish and cheer us; and for all these blessed influences, which have been like a rainbow of promise in our daily walk, we owe a debt of gratitude to God and faithful work and worthy deeds to humanity. When we think of the good that has come down to us by the earnest efforts of others, may we be faithful to God, faithful in the work which he has given us to do, and faithful to those who have gone to preach the gospel in heathen lands.

We read in the word of God, "And he that winneth souls is wise," and again these words, "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." And Christ's words to the eleven apostles were, "Go ye into all the world, and preach the gospel to every creature." This command is just as full of meaning, to this generation as it was to the generations of long ago. We may not go, but we can do much to help send the gospel to those lands clouded by heathenism; there are those who have gone and who are doing efficient work in the foreign field, and who are cheered as they note the change from darkness to light and think of the many who have cast away their heathen idols and are worshipping the true God. I have read of the fishermen on some of the lonely coasts this pleasant fact. "The men go out in their boats to fish, while the women stay at home. Then when the boats are out, fogs and vapors gather, hiding sun and stars, so that the men do not know which way to pull their boats to get homeward. At such times the women and the children come down close to the shore and sing their household songs. Far away on the waters, bewildered and perplexed, not knowing which way to turn to find their homes, the husbands, fathers, and brothers hear the music as it floats out to sea. All their bewilderment instantly vanishes. They know now where home is, and taking up their oars they ply them with vigor, answering back meanwhile in songs of their own, which tell their loved ones on the shore that they are coming." This is a fitting illustration of the condition of the people where idolatry and superstition reign.

They are on the ocean of life, and those who have never heard of a Saviour are blinded by sin ; darkness surrounds them ; without God, with no hope for the future, they are bewildered and perplexed. But when they are taught that better way, the way of life and salvation, and accept Christ as their only true Saviour, how quickly the darkness disappears and the sunshine of peace brightens their path ; they have the assurance that there is a "haven of rest," where they will safely anchor if faithful here.

Many important places in those eastern countries and the islands of the sea, where the Bible was once unknown, have now become Christianized, through the untiring efforts of pious men and women, and all who have helped or given any aid to advance this noble work of "rescuing the perishing" will be abundantly rewarded by the Giver of all good, for he hath said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

South Parsonsfield, Me.

OUR life and service will be enriched beyond telling by enthroning Christ. This of course involves the breaking of all our idols, for he will not share his throne with any. When Mahmoud, the conqueror of India, had taken the city of Gujarat, he proceeded as was his custom to destroy the idols. There was one, fifteen feet high, which its priests and devotees begged him to spare. He was deaf to their entreaties, and seizing a hammer he struck it one blow when, to his amazement, from the shattered image there rained down at his feet a shower of gems, pearls and diamonds—treasure of fabulous value, which had been hidden within it ! Had he spared the idol he would have lost all this wealth. Let us not spare our idols. It is to our interest to demolish them. If we shatter them there will rain about our hearts the very treasures of heaven, the gifts and graces of the Holy Spirit ; but if we spare our idols we will miss riches unsearchable.—*The Spirit-Filled Life.*

A MISSIONARY of Uganda, referring to the women recently sent out to that post by the church missionary society, says, "Their arrival caused great joy to the natives, especially to the women, and no small amount of comment. The waists of the English ladies attracted great attention. The natives instantly gave the ladies the name of 'slender-middled.' The king asked various cool questions—how old they were, etc., and they told him. He then said, on noticing their ample sleeves, that they must put all their food up their sleeves, as it evidently did not go inside."

THE bread of life is love ; the salt of life is work ; the water of life is faith.
—*Jameson.*

BUREAU OF MISSIONARY INTELLIGENCE AND EXCHANGE. COSTUME DEPARTMENT. LIST OF EXERCISES.*

[Concluded.]

Curious Cradles In Different Lands.

Characters: American, Indian, South American, African, Hindu, Chinese, and Japanese girls with babies (dolls) and their "curious cradles," also five little American girls in dialogue. Costumes, dolls, and cradles by express. Copies of exercise, containing recitations, songs with music, dialogue, 10 cents each, 4 copies 25 cents

The Foreign Missionary Steamship.

Characters: Leader, American children, and ten heathen children in costume. A chart of steamship, eight feet long, can be rented at 25 cents (and postage if sent by mail). Costumes by express. Copies of exercise 4 cents each, 36 cents per dozen.

The Home Missionary Locomotive.

Characters: Leader, American children, and seven children in costume. A chart of locomotive large enough to be seen in almost any church or hall can be rented at 25 cents (and postage if sent by mail). Costumes by express. Copies of exercise 1 cent each, 10 cents per dozen.

How the Story Was Told.

A Christmas exercise.

Characters: American children and representatives from North and South America, Europe, Asia, and Africa. Recitations, dialogues, and songs. Costumes by express. Copies of exercise 2 cents each, 15 cents per dozen.

Missionary Anthems.

Two missionary anthems for choir or quartet. "The Laborers Are Few," 10 cents per copy. "Look on the Fields," 6 cents per copy.

The preceding list has been presented in response to many requests for a descriptive list of exercises in the Costume Department of the Bureau. In the necessarily limited space it is possible to give only a very slight idea of these, while we have endeavored to briefly convey information so often desired in selecting exercises to meet the varied needs and resources; as to whether many or few characters are required, whether the costumes are forwarded by mail or express, or if, in any case, costumes can be arranged by the societies themselves.

We have included in the list several new exercises as yet unprovided or but partially provided with costumes, and while most of these can be used with some changes and by borrowing from other sets if disengaged, we wish this might emphasize the present and pressing need of many more costumes both for furnishing the new exercises, and also to replace such as are fast wearing out through long service. Let us also re-emphasize the fact that this is a "Bureau of Exchange," that it can give forth only as it receives, and that the costumes are provided by voluntary contributions from our auxiliaries and churches, either in money or by making and donating costumes, as is most convenient. The costumes are often first prepared for a society's own use. Cannot every society do a little in this direction, remembering that "mony a mickle makes a muckle"?

All contributions, orders for the exercises, or communications regarding them should be addressed to

[Miss] KATE J. ANTHONY, 40 Summer St., Providence, R. I.

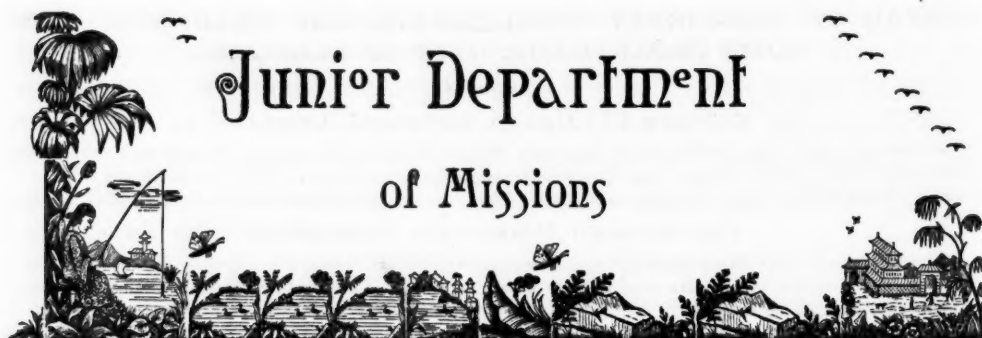
* See fourth page of cover of March and June numbers.

TAKE NOTE.

ALL matter intended for publication or notice in this magazine, and all exchanges and books for review, must be sent directly to

EDITOR MISSIONARY HELPER,
Ocean Park, Me.

Everything has to pass through the editor's hands before it reaches these pages, and it will save much time, trouble, and possible loss if all will heed the requirement.



Junior Department of Missions

A FLOWER EXERCISE.

[Enter six little girls singing, "Jesus Is a Rock in a Weary Land."]

First, carrying a large bunch of roses in her hand.

Second, carrying a bunch of lilies.

Third, carrying a bunch of wheat.

Fourth, carrying a piece of vine.

Fifth, carrying a star.

Sixth, larger girl, acting as teacher, standing in front of the five, says:]

Teacher: I see you have each a symbol of our Saviour in your hands:
How do your roses speak of him?

First girl (handing roses to her): "I am the rose of Sharon." (S. of Sol. 2: 1.)

Teacher: Do not these roses remind us of a promise to the heathen?

First girl: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." (Isa. 35: 1.)

Teacher: And your lilies?

Second girl (handing her lilies): "I am the lily of the valley." (S. of Sol. 2: 1.)

Teacher: These recall the promises:

Second girl: "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight." (Isa. 40: 4.)

Teacher: And this wheat?

Third girl (handing wheat): "I am the bread of life." (John 6: 35.)

Teacher: This is a promise to them also:

Third girl: "And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more." (Ezek. 34: 29.)

Teacher: And the vine?

Fourth girl (handing vine): "I am the vine." (John 15: 5.)

Teacher: This is His promise:

Fourth girl: "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations." (Isa. 61: 11.)

Teacher: The star?

Fifth girl (handing the star): "I am the bright and morning star." (Rev. 22: 16.)

Teacher: Here is a promise:

Fifth girl: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12: 3.)

All in concert: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (John 8: 12.)

—Sadie W. Cranston, in *The Children's Missionary*.

ANOTHER UNWELCOME GUEST.

MUHAMMADNAGAR P. O., BALASORE DISTRICT, ORISSA, INDIA, December, '97.

DEAR CHILDREN:—

Miss Barnes wrote you about a visitor she had one night, and how she treated him. Poor snake! he must have died of a broken heart. Now I will tell you of a visitor we had. Quite a big fellow in his own estimation, though I do not like him. It was about twelve o'clock one night when we were awakened by our dog on the veranda giving a bark and then a cry. Mr. Ager got up and opened the door on the front veranda, but seeing nothing went to the door on the back veranda, and on opening it Spot, the dog, ran in; we spoke to him asking him what was the matter, but as he could not tell us he laid down and went to sleep. The next night Spot gave another cry, and on Mr. Ager going to the veranda the dog was not to be found, either at the front or back of the house; he hunted and called for a long while, but as Spot did not come we began to think some animal must have carried him off, and on making inquiries the next morning were told a leopard had been prowling around the village. Now you will know why I did not like the visitor we had, because he took off my dog.

I will now tell you about four little visitors I did love very much. Their names are Nennie Burkholder, Avery Hamlen, Arthur Coldren, and Lena Wyman; they came to see us during yearly meeting, and what grand times they and Preo—the little native boy we have with us—did have; they played at bears, tigers, horses, in fact all the games that you and your brothers and sisters play; they threw balls at one another and even at Nennie's papa, who jumped about as if he were hurt; do you think he was? I do not think he was by the way everyone

laughed. Then Lena's papa hung up a ball, and all took turns shooting at it with Preo's toy gun. When the time came for these little visitors to go home, Preo wanted to know why they could not stay longer. He missed them very much, and so did their papas and mammas. However, we hope they will all come another time to see us.

Your friend,

[MRS.] S. M. AGER.

HAL'S EXPERIENCE IN THE CHERRY TREE.

"No; I'm not going a step! It's hotter than Africa here! Besides, I know all about it, anyhow. Wasn't I listening when that missionary was here to tea?"

Mamma only said, "Very well," and went up stairs so quietly that Hal tried to think of a better excuse, and had just about decided to add that his mite-box was empty when he heard her bedroom door shut. So he began to whistle, and went out to climb into the old cherry tree, his favorite resort; stretching himself out on the largest limb, he looked up at the fleecy clouds, and watched the sunlight and shadow chasing each other in and out among the green leaves. He did not know that he had shut his eyes, but, opening them suddenly he saw a queer mud hut at the foot of the tree. And the tree itself seemed different; the leaves were larger than they had been a moment before, and so odd-shaped! His clothes were gone, and his skin looked brown, and O how much hotter it had grown in those few minutes! A strange noise seemed coming nearer; he heard the sound of hurrying feet mingled with cries of pain; he slid down from the tree just as a throng of dark-skinned men, women, and children were passing by. "The slave traders!" He tried to hide, but it was too late. Soon he was bound, and being driven on, on, over marshes and through jungles, hungry and weary, no kind hand to help him, until at last the sea came in sight.

Poor Hal! his little brown feet were more tired than his white ones had ever been; his head ached, and he trembled all over with fear. O, if somebody would only come and help him! If he only lived in a land where such dreadful things were unknown!

"Nobody cares," he said. "It's pleasanter to sit up in a tree than to go to meeting, and the mite-box is empty, 'cause it's just whiptop time"—and Hal was getting mixed in his dreams. But he felt the air grow suddenly cooler, and he saw Somebody with kinder eyes and a more grieved look than mamma; and a voice said, "Inasmuch as ye did it not to one of the least of there, ye did it not to me."

Hal's eyes were opened very wide now; a cloud had come over the sun, a soft breeze was swaying the branches of the tree, and he sat very still for a

minute. Then two drops fell—not from the skies—and he climbed down quickly and ran to find mamma.

Next band Sunday Hal and his mite-box went to meeting.—*The Little Missionary.*

MISSIONARY GAMES.

THERE is always a demand in missionary bands for something new in the way of entertainment, and it may be helpful to learn some new games which may be played at the close of a week-day missionary meeting or at a missionary social. We find the following in a Sunday-school paper:

"Countries and Characters" may be played the same as "Beast, Bird, and Fsh." One player throws a knotted handkerchief to another and calls out, "Africa," "China," "India," and then counts ten, if possible, before the second player can name some worker or place connected with the country specified.

Another game is to decide upon some letter for a starting point, and have a contest to see who can write in a certain time the longest list of names of places or persons in mission countries beginning with that letter.—*Selected.*

MAGGIE'S ONE BLESSING.

"TEACHER said in mission school we'd oughter be thankful to-day 'cause it's thanksgivin'; but I dunno what to be thankful for. I can't be thankful for this cellar to live in, for it's most always wet as sop; nor for breakfast, for there wasn't any; nor for a father and mother, for they're dead; nor for 'Liza, for she's mos' generally off, an' beats me when she's here; nor for clothes, for there ain't enough of 'em to keep me warm; nor for feelin' well, for my hip aches so hard—it 'most always aches hard now; nor for a fire, 'cause there ain't a bit; but I'm glad the sun shines to-day, it's so much nicer when the sun—there! the sunshine! that is a blessin', an' I mos' forgot it. O I am thankful for the sunshine to-day!"—*Selected.*

ROLL OF HONOR.

Ill., Campbell Hill, Children's Mission Band	2 shares
Me., Lewiston, Junior A. F. C. E., Main St. ch.	2 shares
N. H., Portsmouth, Junior A. F. C. E.	1 share
Mich., Paw Paw, S. S.	2 shares
Me., Greene, two primary classes, F. B. S. S.	1 share
Mich., Kingston, "Emilie Barnes Mission Band"	1 share
N. H., Gonic, Junior A. F. C. E.	1 share
Me., North Lebanon, "Willing Workers"	1 share
Mich., Manton, F. B. Mission Band	1 share
Mich., Highland, Juvenile Mission Band	1 share
Mass., Melrose Highlands, Junior A. C. F.	1 share

N. H., Rochester, Junior A. C. F.	4 shares
N. Y., Poland, Junior C. E.	1 share
Me., Portland, Junior Endeavor Band, 1st F. B. church	2 shares
Me., Thorndike S. S.	1 share
Me., Brunswick, First F. B. S. S.	1 share
N. H., Alton, Junior A. C. F.	2 shares
Ill., Murphysboro, Junior A. C. F.	1 share
Me., Lewiston, Primary Dept. Pine St. S. S.	1 share
S. D., Valley Springs Mission Band	1 share
N. H., Milton, Junior A. C. F.	2 shares
Me., Dover and Foxcroft, Junior A. C. F.	1 share
Mich., Jackson, Junior Society	1 share
Vt., West Charleston, Junior Society	1 share
Pa., Keeneyville, Children's Mission Band	1 share
N. H., Laconia, Junior C. E., First F. B. ch.	1 share
Me., South Windham, a friend	1 share
N. H., Concord, Curtis Memorial ch., Junior Dept.	1 share
N. H., Hampton, " Pearl Seekers "	2 shares
N. H., Manchester, First F. B. ch., Junior A. C. F.	1 share
N. H., East Rochester, Junior A. C. F.	1 share
Vt., Lyndon Center, Junior A. F. C. E.	1 share
Me., Island Falls, F. B. S. S. class No. 5	1 share
Me., E. Corinth, Mrs. J. N. Noble	1 share
Mich., Mason, Willing Workers	1 share
Mich., Summerville and Pokegon Mission Band	1 share
N. H., Lakeport, Junior C. E., Park St. ch.	1 share
Minn., Nashville Center, Mission Band	1 share
Iowa, Waubeek, Junior A. C. F.	1 share
Minn., Huntley S. S.	2 shares
Kan., Union Valley, Children's Day	1 share
Me., Topsham, Children's T. O.	1 share
Mass., Whitman, Intermediate A. C. F. Society of Bethany F. B. ch.	1 share
Minn., Elmore, F. B. S. S.	1 share
Me., West Bowdoin, children	1 share
Mich., Davison, Junior C. E.	1 share
Mass., Amesbury, Junior A. C. F.	1 share
N. H., Bristol, Junior A. C. F.	1 share
Mich., Hillsdale, Junior A. C. F.	2 shares
Me., Augusta, Juniors	1 share
Ill., Marion, Children's Mission Band	1 share
Mich., Mayville, S. S. class	1 share
R. I., Olneyville, Primary Dept. S. S.	1 share
N. H., Epsom, Primary S. S. class	1 share
Iowa, Lockridge, Junior C. E.	1 share
Vt., Frederick L. Tedford	1 share
Me., Lisbon, Juniors	1 share
Ohio, Blanchester, Mission Band of F. B. ch.	1 share
N. H., Franklin Falls, Junior class in F. B. S. S.	1 share
Me., Clinton, Junior A. C. F.	1 share
Me., East Dixfield, " Cheerful Givers "	1 share
Pa., Lawsville Center, Junior Missionary Band	3 shares

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for May, 1898.

MAINE.

Alfred aux. Miss N. B. Jordan	\$1.00
Augusta aux. for Miss Coombs	5.00
Bangor Mrs. J. J. Banks \$1 general work 1st T. O.	2.00
Bath North St. ch. W. M. S. for Miss Baker	5.00
Burnham church	4.78
Dedham Mr. and Mrs. A. C. Burrill T. O.	2.00
Dover and Foxcroft aux. T. O.	8.00
Ellsworth Q. M. aux. for Carrie with Mrs. Burkholder	8.06
E. Livermore F. B. W. M. S. \$5.31 T. O. \$4.55 dues	9.86
E. Parsonsfield Mrs. P. B. Allen T. O. for Callie Weeks in India	1.00
Gardiner ch. T. O.	3.00
Greene aux. 1-2 F. M. 1-2 Storer college	8.00
Greene aux. for Miss Coombs	3.00
Georgetown Mrs. M. E. Oliver T. O.	2.00
Harrison aux. for Minnie's sal. (\$5.50 T. O.)	9.50
Houlton F. B. ch. T. O.	8.56
Houlton Q. M.	10.70
Island Falls F. B. ch. T. O.	6.08
Limerick F. B. ch. aux. on L. M. of Miss Mildred Brown	1.00
Lewiston Main St. aux. for Miss Coombs	10.00
Litchfield Plains aux. for Tipperi and to complete L. M. in Gen. Soc. of Mrs. Jennie R. Smith	13.00
Lisbon F. B. ch. aux. T. O.	7.00
No. Lebanon F. B. ch.	4.90
No. Lebanon aux.	3.00
No. Lebanon aux. T. O.	10.00
Portland Mrs. L. J. Rideout T. O.	1.00
Portland F. B. ch. aux. for Midnapore work	5.00
Portland F. B. ch. aux. for Balasore work	9.00
Portland F. B. ch. aux. for T. O. general work	20.55
Portland F. B. ch. aux. for T. O. Storer college	1.00
Portland F. B. ch. aux. for Miss Barnes	1.50
Portland F. B. ch. aux. for ragged school Midnapore	1.00
Raymond Miss Abby F. Phinney T. O.	1.00
Steep Falls aux. for Mary Wingate in S. O. (T. O. \$6.75)	14.00
Topsham F. B. ch. for Miss Coombs	10.00
Topsham F. B. ch. for Storer college on Ind. fund which assists girls in getting an education	25.00
Topsham F. B. ch. for S. O. (\$21.33 T. O.)	7.00
Wells Branch Mrs. J. A. Lowell T. O.	1.00
W. Gardiner W. M. S. T. O.	2.00
W. Hollis aux. F. M. on L. M. of Mrs. G. A. Downey T. O.	8.00
W. Falmouth aux. for general work T. O.	16.36
W. Falmouth aux. for Balasore	5.00

NEW HAMPSHIRE.

Alton friends for support of Fannie in S. O.	4.00
Alton A. C. F. for Miss Barnes's salary	4.00
Belknap Asso. col.	7.11
Bow Lake aux.	3.75
Canterbury F. B. ch.	3.00
Contoocook F. B. ch.	.42
Center Sandwich aux.	3.50

Danville aux. \$12.10 T. O.	\$31.10
Dover Hill H. and F. M. S. (\$32.00 T. O.)	34.19
Dover Washington St. ch. Mrs. R. E. Clark 1-2 H. M. 1-2 F. M.	2.00
Dover Washington St. ch. Mrs. R. E. Clark T. O.	2.00
Epsom F. B. ch. \$7.73 gen. work \$14.55 T. O.	22.28
Epsom Primary S. S. Class for Miss Barnes	.82
E. Rochester	1.03
Farmington \$7.55 T. O.	10.50
Franklin Falls auxiliary \$6.62 T. O. \$17.66	24.28
Franconia S. S. on 1 share Miss Barnes's sal. \$2 gen. work \$1	3.00
Gilford Village W. M. S. F. M.	5.00
Hampton T. O.	10.64
Hampton Pearl Seekers for S. O.	5.00
Kittery Point Mrs. J. M. Graham	1.00
Laconia aux. \$39.63 T. O.	45.72
Laconia Mrs. C. A. Gammon T. O.	2.00
Lakeport aux. for Miss Butts \$21.54 dom. science Storer \$5 both of which are T. O.	26.54
Loudon ch. Ladies Aid Society	20.00
Littleton ch. aux.	14.20
Manchester F. B. ch. Jun. A. C. F. for Miss Barnes	4.00
Manchester F. B. ch. W. M. S.	2.00
Manchester F. B. ch. W. M. S. \$3.27 T. O. \$10	13.27
Manchester friend to the church for Mrs. Smith	2.00
Milton \$4 for Miss Barnes's salary	13.00
Meredith Village aux. \$6 T. O. \$12	18.00
Nashua T. O.	2.00
New Hampton aux. T. O.	11.00
New Market Mrs. H. C. Perkins T. O.	3.00
New Market aux. \$20.75 T. O. 6.41	27.16
Portsmouth aux.	3.00
Rochester aux. T. O.	10.00
Rockingham Q. M. col.	3.67
So. Berwick aux. \$4.60 T. O. \$2.40	10.00
Somersworth aux. for Bessie Peckham school	10.00
Somersworth aux. T. O.	22.00
Sutton church	18.62
Strafford Corner aux. for Miss Butts and dom. science dept. Storer	19.45
Warner ch. Mrs. Leonard Stewart	1.00
W. Lebanon F. M.	15.00
Wolfboro Q. M. col.	2.40
Wolfboro ch. T. O.	4.60
A Q. M. col. (name not given) \$4.74 used for Inc. fund \$3.49	1.25

VERMONT.

E. Randolph Mrs. E. C. Jenness T. O.	1.00
Sutton aux. for Mrs. Smith and to complete L. M. of Miss Lucy Chapman	10.00

MASSACHUSETTS.

Amesbury W. M. S.	2.64
Lowell Chelmsford St. aux. T. O.	8.00
Lowell Chelmsford St. aux. for Nettie \$6.25	
Ramoni \$6.25 and Sayta \$5	17.50
Lowell Paige St. aux. Widows' Home G. M.	10.00
Lowell Paige St. Storer col. \$5 native teacher	
India \$6.25	11.25
Lowell Paige St. Inc. fund	15.00

RHODE ISLAND.

Auburn F. B. church	\$3.00
Carolina aux. Hattie Phillips	2.50
Carolina aux. ind. dept.	2.50
Greenville aux. ind. dept.	5.00
Greenville aux. Hattie Phillips	5.00
No. Scituate aux. for Hattie Phillips and ind. dept.	2.50
Olneyville aux. for Hattie Phillips	7.50
Olneyville aux. for ind. dept.	7.00
Olneyville Junior C. E. Kindergarten	10.00
Providence Elmwood Ave. aux. H. P.	3.00
Providence Elmwood Ave. aux. ind. dept.	3.25
Providence Park St. aux. for ind. dept. and Hattie Phillips	10.00
Providence Roger Williams aux. for ind. dept. and Hattie Phillips	25.00
Taunton aux. for ind. dept.	2.45
Taunton aux. for Hattie Phillips	2.50
Warwick Central aux. for ind. dept.	2.50

CONNECTICUT.

Durham Mrs. H. A. Griffin T. O.	2.00
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NEW YORK.

Binghamton Antoinette Savory T. O.	1.00
Brooklyn 1st F. B. ch. Ladies' Aid Soc. T. O.	25.00
Morton Mrs. Elliott's S. S. class for Miss Barnes's	1.00
Spafford Q. M.	7.00
W. Oneonta W. S. for Fulmona	22.00

OHIO.

Green Camp aux. T. O.	6.00
Rio Grande Ruth E. Brockett T. O.	10.00

ILLINOIS.

Campbell Hill children band for Miss Barnes	4.25
Campbell Hill W. M. S. 25 cents gen. fund .50 T. O.75

MINNESOTA.

Brainard aux. \$5 H. M. \$2.50 F. M. \$20 T. O.	27.50
Delevan aux. T. O. F. M.	12.00
Huntley aux. F. M.	22.60
Huntley S. S. F. M.	5.00
Minneapolis aux. F. M. T. O.	25.00
Minneapolis Lillian Phelps Ingham T. O.	25.00
Verona aux. \$7 F. M. \$5.00 Storer college	12.00
Winnebago City \$10.04 H. M. \$12.21 T. O.	22.25

MICHIGAN.

Batavia aux. \$5 for Mary Bacheler \$2.76 T. O.	7.76
Bath aux. for Mary Bacheler	6.80
Cook's Prairie aux. \$2.60 Mary Bacheler \$2.60 H. M.	5.20
Columbiaville aux. .83 Mary Bacheler .84 H. M.	1.67
Davison aux. .88 Mary Bacheler .87 H. M.	1.75
Fairfield aux. \$3.84 for Mary Bacheler \$1.35 H. M. \$10.19 T. O. on L. M. of Lizzie	

Correction and changes: February offering by Sarah B. Batchelder should have been credited to Manchester, N. H. church. Credit in April receipts to estate of Ellen C. Cole for support of widows is changed to general fund, and will be reckoned on the apportionment to the auxiliary of Lakeport, N. H. \$20.00 paid has constituted Miss Ethel E. Brown of Dover, N. H., a L. M. of W. M. S.

Moody	\$15.38
Fennville aux. \$1.87 for Dr. Bacheler \$1.88 H. M.	3.75
Gobleville aux. \$2 for Dr. Bacheler \$2 Storer college \$10 T. O.	14.00
Green Oak aux. .81 for Dr. Bacheler .81 H. M.	1.62
Goodrich aux. .35 for Dr. Bacheler H. M. .35 Giltford aux. .50 for Dr. Bacheler .50 T. O. \$3.6270
Hillsdale Q. M. \$31.08 for Dr. Bacheler H. M. \$8.06	4.62
Mayville aux. \$1.25 for Dr. Bacheler H. M. \$1.25 T. O. \$4.25 T. O.	39.14
Manton miss. band for Miss Barnes	6.75
Manchester W. M. S. for Manchester's Bible woman	2.00
Ortonville aux. \$1.40 for Dr. Mary \$1.40 H. M.	6.25
Oakland Q. M. .75 for Dr. Mary .75 H. M.	2.80
Paw Paw aux. \$2 for Dr. Mary \$2 H. M.	1.50
So. Litchfield aux. \$1.50 for Dr. Mary \$1.50 H. M.	4.00
Twin Lake and Houlton chs. for support of native teacher	3.00
Union aux. \$3.50 for Dr. Mary \$2.16 T. O.	6.00
W. Oshtemo aux. \$1.33 for Dr. Mary \$1.32 H. M.	5.66
	2.65

MISSOURI.

Keytesville Mrs. M. H. Hunter F. M.	2.50
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IOWA.

Aurora aux. for Miss Scott	2.00
Calamus Lydia Wagner	4.00
Cedar Valley Q. M. for Miss Scott	3.80
Delaware and Clayton W. M. S. for Miss Scott	3.00
David F. B. ch. Easter offering Miss Scott	3.30
Estherville Miss Scott	7.03
Fairbank Miss Scott	5.86
Little Cedar Miss Scott	4.17
Lincoln aux. Miss Scott	5.00
Marble Rock Miss Scott	3.12
Spencer Miss Scott	27.50
Waubeek Miss Scott	3.50
Lockbridge Minnie Kyle Mina Smith Jennie Unbrick Addie R. Hopkirk and M. V. Toothaker \$1 each	5.00
Van Wert Mrs. B. F. Brown T. O.	1.00
Wilton a friend T. O.	2.00

SOUTH DAKOTA.

Sioux Falls aux. and mission band for Suli in S. O.	10.00
Valley Springs aux. for support of teacher in India	12.50

Total \$1418.62

LAURA A. DEMERITTE, Treas.

Dover, N. H.

per EDYTH R. PORTER, Asst. Treas.

FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.

